Worcester F 80 Distinctiones

95 We must understand (*Intelligere debemus*)

We ought to understand[[1]](#endnote-1) those matters which are above us.

¶ Again, that is, God. Rom. 1[:20]: “The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made.” And this is evident in a double book, namely, in the book of Scripture where the regal figures shine forth, and the sayings of the prophets, Luke last chapter [24:45] “He opened their understanding, that they might understand the scriptures.” Similarly, in the book of nature where the intellect finds the Lord, because in the magnitude of the creatures is found the omnipotence of God, in the beauty and order the wisdom, in the utility and fruit the goodness and clemency. Therefore, it is said in Wis. 13[:5]: “By the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.”

¶ Second,[[2]](#endnote-2) we ought to understand those matters which are next to us, namely, our neighbor, Eccli. [31:18]: “Judge of the disposition of your neighbor by yourself.” For in my cold, hunger, thirst, and sorrow I must understand the necessity of my neighbor. And just as he who understands well is moved, so it is concerning men of compassion, Psal. [40:2]: “Blessed is he who understands concerning the needy and the poor.”

¶ Third,[[3]](#endnote-3) we must understand by that which are below with us, namely, the body and the soul. For just as our eye guides the hand in work and in exterior motion, so the intellect directs our heart in interior work. Wherefore the intellect is said as if an interior text because the soul informs and

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quiets. Intellect is said as if an interior place because just as it contains and preserves what is located. So, the intellect conserves the free will, Psal. [110:10]: “A good understanding to all that do it.” Because if man does not do what his intellect and conscience dictate, it can be said that he is a beast rather than a man. Psal. [48:13]: “Man when he was in honor did not understand,” etc.

1. Cf. William de Lancea, *Diaetae salutis* 6.3 (8:309b-310a): Debemus enim per donum intellectus subtiliter penetrre et intelligere quae sunt supra nos, ut Deum....

   Et nota, quod duplex est liber in quo intellectus potest legre, et intelligere, et addiscere Deum, scilicet: liber Scripturae, et hunc librum dedit Salvator discipulis suis post resurrectionem, ut scilicet in figuris legalibus et canticis prophetalibus intelloigerent mysteria gratiae, que opertus est Christus, id est, ut per ea quae facta sunt et dicta in Veteri Testamento, intelligant ea quae completa sunt in novo. Unde dicitur in *Luca*: *Tunce aperuit eis sensum, ut intelligerent Scripturas*. Alius est liber creaturae, in quo intellectus fidelis debet Deum quaerere, quia potest eum invenire: sicut in magnitudine creaturarum, omnipotentiam Dei; in pulchritudine et ordine, sapientiam; in utilitate et fructu, bonitatem Dei summam; quia dicitur in libro *Sapientiae: A magnitudine speciei creaturae, cognoscibiliter pot4est eorum Creator videri.* [↑](#endnote-ref-1)
2. Cf. William de Lancea, *Diaetae salutis* 6.3 (8:310b): Secundo debemus intelligere quæ sunt juxta nos scilicet proximum juxta illud quod diciintelligere tur in *Ecclesiastico: Intellige quæ sunt proximi tui ex te ipso* Nam in frigore meo debeo intelsunt ligere pauperis nuditatem in fame et siti pauDuplex peris sitim et esuriem et in dolore meo pauliber peris infirmitatem et sic de aliis Et sicut homines bene intelligentes consueverunt ad hoScripturæ nores et dignitates promoveri ita qui intellipulis gunt necessitatem proximi promoventur et quasi episcopantur ad beatitudinem paradisi Unde dicitur in *Psalmo Beatus qui intelligit super egenum et pauperem* [↑](#endnote-ref-2)
3. Cf. William de Lancea, *Diaetae salutis* 6.3 (8:310b): Tertio debemus intelligere quæ sunt infra nos sicut animam nostram et corpus nostrum Sicut enim oculus noster dirigit manum in opere et motu exteriori sic intellectus regulat affecfidelis tum in omni opere et motu interiori Unde ininvenire tellectus dicitur interior lectus quia animam informat animam tranquillat et quietat sicut corpus in lecto pausat Dicitur etiam interior locus quia sicut locus continet et conservat lo catum sic intellectus stabilitat et conservat lieorum berum arbitrium et omnem interiorem motum Ideo dicitur in Psalmo: *Intellectus bonus omnibus facientibus eum* quia si homo non faciat quod intellectus et conscientia dicunt nec Deus nec angelus nec homo quia ista tria habent intellectum dici meretur sed potius jumento comparatur. Unde dicitur in Psalmo: *Homo cum in honore esset non intellexit* Creatoter rem suum sed jumentis comparatus et similis factus est illis [↑](#endnote-ref-3)